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MARK'S PORTRAIT OF JESUS AS TEACHER
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A Dissertation

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the Faculty of the School of Theology
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by

Arthur Frederick Graudin

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Problem	1
Definitions	3
Methodology	4
II. MARK'S JESUS AS TEACHER	5
Theological Perspective	5
Christology	5
The Suffering servant	7
Mark's Jesus as Teacher	8
Mark 1:21,22	8
Mark 4:1,2	10
Mark 4:33,34	11
Mark 4:38	11
Mark 6:6b	12
Mark 6:34	13
Mark 10:17,20	14
Mark 12:14	14
Mark 12:18	14
Summary and Conclusions	15
III. PORTRAITS COMPARED (I)	17
A Portrait of Jesus of Nazareth as Teacher	17
Concern for people	17
Observant	18
Open	19
Itinerating	20
Methods and techniques	20
His teaching	20
Clear	23
Compelling	23
Concrete	23
Creative	24
Acts and actions	24
Parabolic action	25
Example	25
Designations	25
Authority	26
Teacher with a measure of success	27
Unique	28
Summary and Conclusions	29

CHAPTER	PAGE
IV. PORTRAITS COMPARED (II).	31
A Portrait of Jesus as Teacher	31
Concern for people	31
Compassionate and sympathetic	32
Peripatetic	32
Observant	33
Open	34
Methods	34
Audience	34
Methods	35
Concrete	37
Acts and actions	38
Symbolic acts	38
Consistent	39
Designations	39
Authority	40
Divine	40
Ideal	42
Master teacher	42
Unique	43
Summary and Conclusions	43
V. THE CONTEMPORARY TEACHER	45
Historic Knowledge	45
Jesus of Nazareth and the Risen Lord	47
Jesus Christ as Past, Present, and Future	48
The Suffering servant	49
Mark's Portrait of Jesus as Teacher	
as a Model for Christian Teachers	50
Jesus is a teacher who has a concern for people	51
Jesus employs a variety of methods and techniques	51
Jesus is a consistent teacher who teaches by his	
words and by his acts and actions	53
Jesus is the ideal teacher	53
Utilization of this Study	53
Conferences	54
Part-time agencies	56
Lay education	56
Summary and Conclusions	57
VI. CONCLUSION	58
BIBLIOGRAPHY	60

CHAPTER I

INTRODUCTION

This dissertation proposes to recover Mark's portrait of Jesus as teacher and to indicate the theological understanding which makes it possible for that portrayal to become a viable model for Christian teachers today.

I. THE PROBLEM

In the past the attempts to describe Jesus as teacher have been composites. They have been based on information derived from the synoptics¹ or on information derived from the four Gospels.² One of the most recent trends in Biblical studies has been in the direction of taking seriously the presentation of each gospel writer in an attempt to discover the emphasis and uniqueness of his Gospel. This study is one small part of that trend. This study will attempt to recover Mark's portrait of Jesus as teacher. Mark has his own interests, concerns, and considerations.

Mark has been chosen as the basis for this study (1) because it seemed like the natural starting point³--the consensus

¹E. g., Ernest Cadman Colwell, An Approach To The Teaching of Jesus (New York: Abingdon-Cokesbury Press, 1946), pp. 24-5; C. H. Dodd, The Founder Of Christianity (New York: Macmillan, 1970), pp. 21-2.

²E. g., Herman Harrell Horne, Jesus The Master Teacher (Grand Rapids: Kregel, 1968) pp. xi, 45; William H. Russell, Jesus The Divine Teacher (New York: 1944), p. 262; Lewis Joseph Sherrill, The Rise Of Christian Education (New York: Macmillan, 1954), p. 86.

³Dodd, op. cit., p. 24.

of scholars is that it is the earliest Gospel,⁴ and (2) because it has been largely overlooked in this connection. In the consideration of Jesus as teacher, attention is usually given to Matthew and Luke. Preliminary study indicated that Mark makes more use of *διδάσκειν* and related words than either Matthew, Luke, or John.

Numerous writers in the area of Christian education have assumed that the evangelists' portrayal of Jesus as teacher is a viable model for Christian teachers.⁵ The reason usually given is that Jesus is the founder of the Christian religion. Such an approach does not take into consideration the contribution of Biblical studies. C. Ellis Nelson, writer of the introduction to Muirhead's book Education In The New Testament, makes the judgment that there were times when Biblical scholars and religious educators went their separate ways.⁶ Nelson says that Biblical scholars were constructing programs for the church based on their image of Jesus as teacher.⁷ Gerald H. Slusser comments,

The discipline of Christian education has traditionally concerned itself with teaching and learning, but has not conceived its task in any significant sense to include the sharing of the endeavors of the systematic and exegetical scholar.⁸

⁴Philip Carrington, According To Mark (Cambridge: Cambridge University Press, 1960), title page; Frederick C. Grant, The Earliest Gospel (New York; Abingdon-Cokesbury Press, 1943), title page; William Neil, The Life And Teaching Of Jesus (Philadelphia: Lippincott, 1965), p. 27; Joachim Rohde, Rediscovering The Teaching Of The Evangelists (Philadelphia: Westminster Press, 1968), p. 24.

⁵C. Ellis Nelson, "Introduction," in Ian A. Muirhead, Education In The New Testament (New York: Association Press, (1965), p. 9.

⁶Ibid.

⁷Ibid.

⁸Gerald H. Slusser, The Local Church In Transition (Philadelphia: Westminster Press, 1964), p. 184.

He also states, "Any future Christian education of worth must accept as part of its role the sharing of the work of the exegetical and systematic scholars."⁹ This study will attempt to place Mark's portrait of Jesus as teacher within the framework of contemporary Biblical and theological understanding and to indicate how that portrait may become a viable model for the Christian teacher.

II. DEFINITIONS

The words "portrait," "portrayal," and "portray" are used advisedly throughout this dissertation. A portrait reflects the impression that the subject has made on the artist. Mark's portrait of Jesus as teacher reflects the impression that Jesus made on him. His presentation is not a detailed, clear, precise, and definitive photograph or picture. Mark's Gospel presents traditions relative to his understanding of Jesus as teacher. When these traditions are taken together they provide Mark's portrait of Jesus as teacher.

The word "teacher" has been used in both a formal and an informal sense. In the formal sense the word calls to mind the professional who proceeds along structured lines. In the informal sense it is used of individuals who have influenced and changed the lives of others by their words and actions. When used in reference to Jesus the word will be understood in the latter sense. Elsewhere the context should provide the key to the usage of the word.

Learning is understood to be a process which begins at birth and ends at death. Education is the planned attempt to assist the individual to learn about himself and his world. Christian education is understood as a planned attempt to assist the individual to learn how to relate to God, to himself, and to

⁹Ibid.

people. Christian education harnesses the accumulated resources of the Church in an attempt to help the individual in his process of becoming a fully functioning child of God.

III. METHODOLOGY

This study will proceed within the framework of redaction criticism which attempts to take seriously what a given evangelist has to say. According to Joachim Rohde, redaction criticism interests itself in "the existing written gospels, their historical background and their theological testimony" and "attempts to understand how the evangelists understood them [the events reported] and therefore described them."¹⁰

The second chapter will present findings based on an original study of Mark's Gospel. Library research will supplement these findings. In the subsequent chapters information that has been gleaned through library research will be used to expand, correct, and highlight the findings reported in chapter two. In chapter five contemporary theological emphases will be brought to bear on Mark's portrait.

¹⁰Rohde, op. cit., p.16.

CHAPTER II

MARK'S JESUS AS TEACHER

The chief purpose of this chapter is to work toward an understanding of Mark's portrait of Jesus as teacher. The first section will provide Mark's theological perspective. The second--and major section--will examine passages in his gospel which are pertinent to this study.

I. THEOLOGICAL PERSPECTIVE

Before an attempt can be made to recover and to understand Mark's portrait of Jesus as teacher it is essential that consideration be given to Mark's theological perspective. Mark's portrayal of Jesus as teacher is conditioned by his theological understanding of Jesus. The pervasive themes in Mark's Gospel that appear to have the most significance for this study are Christology and the suffering servant.

Christology

Vincent Taylor sees the title "Son of God" as representing "the most fundamental element in Mark's Christology."¹ Taylor finds five occurrences of this title in Mark: 1:1;² 3:11; 5:7 14:61;³ and 15:39.⁴ Mark's understanding of Jesus as the Son of

¹Vincent Taylor, The Gospel According To St. Mark (New York: St. Martin's Press, 1966), p. 120.

²The Nestle text relegates the words υιου θεου to the footnotes.

³As Taylor himself indicates, the Greek reads ὁ υἱὸς τοῦ εὐλογητοῦ.

⁴Taylor, op. cit., p. 120.

God is indicated by additional passages. In Mark 1:11 ("And a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'"⁵) Mark refers to the tradition of Jesus' baptism by John. John has baptized Jesus. Jesus has been anointed with the Holy Spirit. The voice from heaven proclaims Jesus God's "beloved Son." In Mark 9:7--from the narrative of the transfiguration--the voice from heaven states, "'This is my beloved Son.'" Eric L. Titus understands that Peter's words in Mark 8:29 ("'You are the Christ.'") "give formal expression to Mark's Christological position."⁶ Titus also says, "It is consequently a most important fact that in Mark's passion narrative a centurion makes the great confession, 'Truly this man was the Son of God' (Mark 15:39), at precisely the moment when Jesus dies."⁷

E. W. Bauman--in his chapter on "Jesus As Teacher"--points out that Jesus was "first and foremost not teacher but Messiah, the 'anointed one,' the one sent by God to proclaim the good news of the reign of God."⁸ Frederick C. Grant states that Jesus "is from the beginning of his ministry the anointed Messiah, the Son of God, and by his calling and divine destiny the heavenly 'Son of Man.'"⁹ Mark's interests are obviously theological. As S. E. Johnson indicates, "The theology of Mark is essentially a Christology."¹⁰ Taylor sees Mark's Christology as a high Christology

⁵The passages quoted in this chapter are from the Revised Standard Version unless otherwise specified.

⁶Eric Lane Titus, "The Fourth Gospel and the Historical Jesus", in F. Thomas Trotter (ed.) Jesus And The Historian (Philadelphia: Westminster Press, 1968), p. 103.

⁷Ibid., p. 104.

⁸Edward W. Bauman, The Life And Teaching Of Jesus (Philadelphia: Westminster Press, 1960), p. 125.

⁹Frederick C. Grant, The Earliest Gospel (New York: Abingdon-Cokesbury, 1943), p. 152.

¹⁰Sherman E. Johnson, The Gospel According To St. Mark (New York: Harper & Brothers, 1960, p. 9.

"as high as any in the New Testament, not excluding that of John."¹¹

The role of Jesus as teacher in Mark is an integral part of his function and mission as the Son of God. Jesus in Mark's Gospel is not a human teacher like Socrates, but a divine teacher who declares his secrets to his disciples.¹² Also, in portraying Jesus as teacher, Mark is reflecting the Church's understanding of its own function and mission. The Church understood its mission to be that of making disciples and of teaching--as it shows up in Matthew 28:19, 20.¹³

The Suffering Servant

Mark understood that Jesus, the Son of God, was also the suffering servant.¹⁴ Mark states (Mark 10:45), "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." While Titus is referring to Jesus' servant role in John's Gospel his statement--"In fulfilling the role of servant, Jesus reveals what God is like and, at the same time, the nature of discipleship."--is equally applicable to Mark's Gospel.¹⁵ Joachim Jeremias points to Mark 10:45 and parallels

¹¹Taylor, op. cit., p. 121.

¹²A statement suggested by Eric L. Titus.

¹³Gerhard Kittel (ed.) Theological Dictionary Of The New Testament (Grand Rapids: Eerdmans, 1964), II, 144-5. Cf. also Erister Stendahl, The School Of St. Matthew (Philadelphia: Fortress Press, 1969), p. 22 and p. 22, note 3.

¹⁴W. Zimmerli and J. Jeremias, The Servant Of God (Naperville; Allenson, 1957), pp. 98, 104. Cf. also Eduard Schweizer, Lordship And Discipleship (Naperville; Allenson, 1960), p. 50.

¹⁵Titus, op. cit., p. 110.

when he writes, "Jesus as the suffering servant of God is put forward as the pattern of service . . ."¹⁶ Jesus' role as the suffering servant finds its fulfillment in his death on the cross. Titus is insistent that any consideration of Christology and discipleship deal with the problem of the centrality of the cross.¹⁷ He writes,

To accept Christ in his suffering is to accept God. To reject the cross is to reject God. . . . A true messianic confession must be inclusive of suffering, rejection, death, and resurrection.¹⁸

According to Mark's Gospel, Jesus--the son of God and the suffering servant--is portrayed as a teacher. Jesus is understood as teaching by his example--by his acts and actions. The role of the Christian teacher is to be like his master (Matthew 10:24, 25 and Luke 6:40).

II. MARK'S JESUS AS TEACHER

The passages that may serve as springboards in the recovery and understanding of Mark's portrait of Jesus as teacher are Mark 1:21,22; Mark 4:1,2; Mark 4:33,34; Mark 4:38; Mark 6:6b; Mark 6:34; Mark 10:17,20; Mark 12:41; and Mark 12:18.

Mark 1:21,22. "And they went into Capernaum; and immediately he entered the synagogue and taught. And they were astonished at his teaching, for he taught as one who had authority, and not as the scribes." In the Greek text is Mark's first use

¹⁶Zimmerli and Jeremias, op. cit., p. 98.

¹⁷Titus, op. cit., p. 110.

¹⁸Ibid., pp. 103-4.

of ἐδίδασκεν ,¹⁹ "he taught," "he instructed."²⁰ The form ἐδίδασκεν occurs six times in Mark's Gospel.²¹ The imperfect tense points to a continued, continuous, or sustained activity.²² Mark presents Jesus as one who engages in teaching over an extended period of time. Mark portrays Jesus as a teacher who is persevering and persistent. Mark is not interested in reporting the content of Jesus' teaching. Nor does he specify the size or the composition of the audience. Mark does not indicate the specific procedure or teaching method employed.

Ἐδίδασκεν occurs five more times in Mark's Gospel. Only once does Mark specifically describe Jesus' audience. In Mark 9:31 there is a reference to the disciples. Three times (Mark 1:22; 2:13; 10:1) Mark does not indicate what Jesus taught or how he taught. In 4:2 Mark says that Jesus taught in parables. In Mark 9:31 Mark indicates that Jesus taught his disciples. In Mark 11:17 Jesus begins his teaching with a rhetorical question.

¹⁹ διδάσκω in its various forms appears seventeen times in Mark's Gospel: Mark 1:21; 1:22; 2:13; 4:1; 4:2; 6:2; 6:6b; 6:30; 6:34; 7:7; 8:31; 9:31; 10:1; 11:17; 12:14; 12:35; 14:48. Of these seventeen times Mark uses it fifteen times in direct reference to Jesus. Mark 6:30 is a reference to the disciples. Mark 7:7 contains a LXX quotation.

²⁰ William F. Arndt and F. Wilbur Gingrich, A Greek English Lexicon Of The New Testament (Chicago: University Of Chicago Press, 1957), p. 191; Gerhard Kittel (ed.) op. cit., II, 138.

²¹ Mark 1:21; 2:13; 4:22; 9:31; 10:1; 11:17.

²² F. Blass and A. Debrunner, A Greek Grammar Of The New Testament (Chicago, University Of Chicago Press, 1961), p. 166, paragraph 318; A. T. Robertson and W. Hersey Davis, A New Short Grammar Of The Greek New Testament (New York: Harper & Brothers, 1933), pp. 300-1, paragraph 402.b; Ezra P. Gould, The Gospel According To St. Mark (New York: Charles Scribner's Sons, 1907), p. 40 and p. 69.

The word διδάσκει appears five times in Mark's Gospel in connection with Jesus.²³ In Mark 1:22 it may be understood in the active sense of "teaching as an activity, instruction,"²⁴ or in the passive sense "teaching, of what is taught,"²⁵ one's doctrine, i. e. what he teaches."²⁶

In Mark 1:22 Mark records the reaction of Jesus' audience, "And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes." Mark's understanding of Jesus' authority will be considered more fully in the next chapter. In the light of Mark 1:11, the understanding that Mark presents Jesus as the teacher who is the Son of God seems to be the best interpretation for the words "for he taught them as one who had authority." Since Mark understands that Jesus is the Son of God, Jesus' teaching would of necessity be "with authority." His teaching would be superior to that of the scribes.

Mark 4:1,2. "Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land. And he taught them many things in parables, and in his teaching he said . . ."

Jesus' teaching activity is interrupted by the crowd. Jesus requisitions a boat and after a delay he resumes teaching. Jesus' teaching method is identified. He teaches in parables. Taylor points out that Jesus entered the boat in order to be able

²³Mark 1:22; 1:27; 4:2; 11:18; 12:38.

²⁴Arndt and Gingrich, op. cit., p. 191.

²⁵Ibid.

²⁶Joseph Henry Thayer, A Greek-English Lexicon Of The New Testament (New York: American, 1889), p. 144.

to address the crowd more easily.²⁷ Jesus is presented as a resourceful teacher, though this point should not be pressed too far.

Mark 4:33,34. "With many such parables he spoke the word to them, as they were able to hear it; but he did not speak to them without a parable, but privately to his own disciples he explained everything."

In Mark 4:3-9 Mark records a parable that has been called the parable of the sower²⁸ and the parable of the soils.²⁹ In Mark 4:10-11 Jesus is portrayed as explaining the parable to his disciples. Mark 4:21-32 includes three parables. The "to them" (verse 33) refers to the crowd.

Mark 4:33,34 and its context has been the object of much discussion. The discussion has revolved around the question of why Jesus is portrayed as teaching in parables.³⁰ Here it is obvious that Mark's deference to the concept of the Messianic secret is involved. Only the disciples are aware of who Jesus is. In relationship to Jesus as teacher it may be observed that Mark presents Jesus as employing one method in teaching the crowd and an additional method with his disciples. Mark's Jesus is a teacher who adapts his teaching methods to his own purposes and to the capacity of his hearers.³¹

Mark 4:38. "But he was in the stern, asleep on the cush-

²⁷Taylor, op. cit., p. 251.

²⁸Maurice Goguel, The Life Of Jesus (London: Allen & Unwin, 1958), p. 294.

²⁹Herman Harrell Horne, Jesus The Master Teacher (Grand Rapids: Kregel, 1968), p.1.

³⁰Bauman, op. cit., pp. 130-1: Günther Bornkamm, Jesus Of Nazareth (New York: Harper & Brothers, 1960), p. 71; Johnson, op. cit., p. 87.

³¹Johnson, op. cit., p. 96.

ion; and they woke him and said to him, 'Teacher, do you not care if we perish?'" This is the first instance in Mark's Gospel where the word διδάσκαλος occurs. This obviously is not a teaching situation in the formal sense of the term. Here Mark's understanding of Jesus as the Son of God prevails over the secrecy motif. A statement made by H. D. Betz seems applicable. "According to Mark's concept, Jesus' divine Sonship and Messiahship remain a secret to the 'world,' although Jesus' miracles continuously uncover the secret for those who believe."³² Though Mark works within the framework of the Messianic secret his regard for Jesus as the Son of God stands out in this miracle account. By this miracle Jesus teaches that God is in control of nature and is deserving of trust.

Of the twelve times that διδάσκαλος occurs in Mark's Gospel Jesus is directly addressed as teacher ten times.³³ Taylor regards διδάσκαλος as a term that Mark uses in place of "Rabbi" "for the benefit of his Gentile reader."³⁴ Jesus is called "teacher" four times by his disciples (Mark 4:38; 9:38; 10:20; 13:1), five times by those outside of his immediate circle (Mark 5:35; 9:17; 10:17; 10:20; 12:28), and twice by those who opposed him (12:13; 12:18).³⁵ The remaining instance is in Mark 14:14 where Jesus is reported to have referred to himself as διδάσκαλος .

Mark 6:6b. "And he went about among the villages teach-

³²Hans Dieter Betz, "Jesus as Divine Man," in Trotter, op. cit., pp. 123-4.

³³ Διδάσκαλε appears in Mark 4:38; 9:17; 9:38, 10:17; 10:20; 10:35; 12:14; 12:19; 12:32; 13:1.

³⁴Taylor, op. cit., p. 119.

³⁵Lewis Joseph Sherrill, The Rise Of Christian Education (New York: Macmillan, 1954), p. 86.

ing." Mark portrays Jesus as an itinerant teacher, going from village to village. Jesus is represented as a teacher who went to the people. Other passages which point to this aspect of Mark's portrait of Jesus are 1:21; 2:13; 6:1,2; 6:34; 10:1; and 10:17.

Mark 6:34. "As he landed he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things." Mark portrays Jesus as meeting a large crowd. The verb ἐσπλαγχνίσθη indicates that Jesus becomes emotionally involved with the people.³⁶ He is a compassionate teacher. By the words ἤρξατο διδάσκειν Mark wants his readers to understand that Jesus was a teacher who persevered in his purpose. Mark's understanding of Jesus as a persevering teacher also is indicated by Jesus' statement in Mark 14:49, " 'Day after day I was with you in the temple teaching.' " The comparison of the crowd to sheep suggests that the crowd was milling around and that the audience directly in front of Jesus kept changing. Taylor proposes that the word πολλά in Mark 6:34 be translated adverbially--"at length"--rather than substantively--"many things."³⁷ Taylor's suggestion emphasizes the duration of Jesus' teaching activity and intensifies the effect of Mark's portrayal of Jesus as a persevering and persistent teacher. This interpretation would not rule out the understanding that Jesus continues to teach in and through his Church.

³⁶ The verb σπλαγχνίζομαι is translated "have pity, feel sympathy" in Arndt and Gingrich, op. cit., p. 770. "Feel pity, compassion, or mercy" are the translations suggested in Henry George Liddell, Robert Scott, Henry Stuart Jones, A Greek-English Lexicon (Oxford: Clarendon Press, 1958), p. 1628.

³⁷ Taylor, op. cit., p. 320.

Mark 10:17,20. "And as he was setting out on his journey, a man ran up and knelt before him, and asked him, 'Good Teacher, what must I do to inherit eternal life?'. . . And he said to him, 'Teacher, all these I have observed from my youth.'" According to the context a rich man and Jesus engage in a dialogue. The rich man addresses Jesus as teacher. In Mark 10:17 the qualifying adjective ἀγαθός is used. There is a question whether Jesus rejects the designation of "good" or whether he is testing the rich man's understanding of who he--Jesus--is. If it is granted that Mark understands Jesus to be the Son of God then this would be a "faith-question" put to the rich man. It is evident that Mark portrays Jesus as answering a question by asking a counter-question and by referring the rich man to the Torah. Mark presents Jesus as a teacher who shows concern for the rich man and who employs dialogue in an attempt to lead the rich man to a clearer understanding of his own situation before God.

Mark 12:14. "And they came and said to him, 'Teacher we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God? Is it lawful to pay taxes to Caesar, or not?' Those who were sent "to entrap him in his talk" (Mark 12:13) address Jesus as teacher. They ask Jesus for his opinion regarding the payment of taxes. Mark portrays Jesus as answering them with the help of a visual aid--a coin--and by the use of counter-questions.³⁸

Mark 12:18. "And Sadducees came to him, who say that there is no resurrection; and they asked him a question, . . ." Sadducees address a question to Jesus about an interpretation of a point of the Law. They address Jesus as teacher (v.19). Mark

³⁸In Mark 9:36 Jesus is presented as using a child as a visual aid.

portrays Jesus as countering with a query of his own in which he questions the Sadducees' understanding of "the scriptures and the power of God" (v. 24). Mark presents Jesus as a teacher who had a radical understanding of the Torah.

III. SUMMARY AND CONCLUSIONS

Mark distributes references to Jesus as teacher throughout his Gospel. Mark wants his readers to understand that instruction was an activity throughout the public ministry of Jesus, Son of God and suffering servant. Jesus' role as teacher plays an integral part in Mark's understanding of Jesus as the Son of God and the suffering servant. Mark's portrait of Jesus as teacher illustrates his understanding of the role of the Church in fulfilling her Lord's directive to teach.

Mark's Jesus as teacher displays a concern for people. He displays compassion. He is open, that is, he grants people the freedom to question and even to reject. He is persevering and persistent. He is an itinerant teacher; he goes to his hearers. Mark presents Jesus as a teacher who uses a variety of teaching methods and techniques. He teaches in parables. He enters into discussion with a variety of persons. He asks rhetorical questions and makes use of the counter-question. He uses visual aids in his teaching. He adapts his teaching methods and techniques to the capacity of his hearers. Mark portrays Jesus as a teacher who teaches by his acts and actions. Mark presents Jesus as a resourceful teacher and one who enjoyed a measure of success. He portrays him as a more effective teacher than the scribes.

The cumulative effect of viewing Mark's portrait of Jesus as teacher is the realization and understanding that Mark is portraying the ideal teacher. Mark's Jesus is a teacher who functions with wisdom in every situation. His responses to questions are instantaneous. The methods he uses are effective. He teaches by his words and by his actions. He is the kind of teacher one

would expect him to be as the Son of God. He is a teacher with authority. Mark's Jesus as teacher has no peer.

CHAPTER III

PORTRAITS COMPARED (I)

Writers who are interested in the historical Jesus often include references to the historical Jesus as teacher. A composite portrait of Jesus of Nazareth as teacher--extracted from the sources consulted--will be outlined. This composite portrait will be compared to Mark's portrait of Jesus as teacher as developed in the previous chapter in an attempt to determine which items--if any--expand and illuminate aspects of Mark's portrayal. In particular, this study will emphasize those references which the writers make to pertinent passages in Mark's Gospel. The information in this chapter has been gleaned from library sources.

I. A PORTRAIT OF JESUS OF NAZARETH

AS TEACHER

Some authors who present the historical Jesus provide bits of information that may be used to develop a composite portrait of Jesus of Nazareth as teacher. Their understanding of Jesus as teacher is derived from the synoptics or from all four Gospels.¹

Concern For People

A number of writers who describe the historical Jesus have comments on the concern which he showed for people. They point to his attempts at meeting the needs of his hearers. They see him as a teacher who was an observer of men, nature, and the Scriptures. They regard him as a teacher who was open and who went to where the people were. Bornkamm includes a reference to

¹Cf. Chapter I, footnotes 1 and 2.

Mark 2:17 when he describes Jesus of Nazareth as one who "makes himself accessible to those who need him, ignoring conventional limitations."² After presenting a study of the parables in the Gospels, C. H. Dodd comments, "The Author of the parables must have been genuinely interested in people; he must have enjoyed mixing with various types."³

Mark, too, portrays Jesus as compassionate (Mark 6:34). By surrounding Jesus with large crowds he presents Jesus as a teacher who has a concern for people. This concern is also evident in the parables in Mark's Gospel, though Mark presents the parables in the framework of the Messianic secret.

Observant. Günther Bornkamm considers that "Jesus draws into the service of his message the world of nature and the life of man, and those everyday experiences which everyone knows and shares."⁴ E. C. Colwell includes a long list of "images that are drawn from daily life."⁵ Dodd remarks that in his use of parables Jesus draws "upon a wide range of accurate observation."⁶

Though the writers mentioned above have based their findings on the synoptics or on the four Gospels the general observations may be applied in a more limited way to Mark's Jesus as

²Günther Bornkamm, Jesus Of Nazareth (New York: Harper & Brothers, 1960), p. 80.

³C. H. Dodd, The Founder Of Christianity (New York: Macmillan, 1970), p. 43. Cf. also William Neil; The Life And Teaching Of Jesus (Philadelphia: Lippincott, 1965), pp. 104-5.

⁴Bornkamm, op. cit., p. 58.

⁵Ernest Cadman Colwell, An Approach To The Teaching Of Jesus (New York: Abingdon-Cokesbury Press, 1946), pp. 24-5. Cf. also Rudolf Bultmann, The History Of The Synoptic Tradition (New York: Harper & Row, 1968), p. 104; Maurice Goguel, The Life Of Jesus (London: Allen & Unwin, 1958), p. 286.

⁶Dodd, op. cit., p. 40.

teacher. Mark does portray Jesus as a teacher who was acquainted with nature and daily life.

In Mark 12:18-27 Bauman sees Jesus turning the tables on the Sadducees "by quoting the Torah and demonstrating both their ignorance of Scripture and their lack of faith in the power of God."⁷ Bornkamm understands that Jesus of Nazareth was a Jewish rabbi "who must have been able to understand the ancient language of the Bible."⁸ Goguel finds indications that Jesus' mind was "literally steeped in the Scriptures" which Jesus regarded as "a perennial fountain of living inspiration."⁹

That Mark's Jesus is acquainted with the Old Testament is evident from specific references in Mark 7:6ff.; 11:17; 12:19ff.; 12:29ff.; 12:35-37. It is clear that Mark portrays Jesus as a teacher whose understanding of the Old Testament is superior to that of the scribes.

Open. Dodd considers that "It would be very much in the manner of Jesus to leave people to think out the implications for themselves."¹⁰ He thinks that Jesus did respect the freedom of a person by permitting him to make his own decision, after he had awakened the person's conscience.¹¹

Dodd provides helpful insights that expand one's appreciation of Mark's portrait of Jesus as teacher. In Mark 10:17ff. Jesus is portrayed as attempting to awaken the conscience of a rich man. Jesus does not exert any external force when the rich man walks away. Mark is portraying Jesus as an open teacher, a

⁷Edward W. Bauman, The Life And Teaching Of Jesus (Philadelphia: Westminster Press, 1960), pp. 91-2.

⁸Bornkamm, op. cit., p. 54. (Cf. also pp. 57, 97.)

⁹Goguel, op. cit., p. 284. (Cf. also p. 554.)

¹⁰Dodd, op. cit., p. 41.

¹¹Ibid., pp. 48-9, 62.

teacher who does give people the freedom to decide for themselves after they have received instruction from him.

Itinerating. Maurice Goguel uses the adjective "itinerating" to describe Jesus' ministry.¹² Rohde understands Jesus as having been involved in "itinerant wanderings."¹³ Johnson, in referring to Mark 6:6b, states, "This was probably Jesus' actual method"--making a circuit of the villages.¹⁴

That Mark has portrayed Jesus as an itinerant or "itinerating" teacher is evident from such passages as Mark 1:21; 2:13; 6:1,2; 6:6b; 6:34; 10:1; and 10:17. Mark seems to be saying that as Jesus went about teaching so the Church is to carry his teaching everywhere.

Methods And Techniques

Those who have described the teaching activities of Jesus of Nazareth have categorized an impressive assortment of methods and techniques. The consensus is that the parable was one of the most frequently used methods of instruction.¹⁵ Other methods and

¹²Goguel, op. cit., pp. 285 and 329.

¹³Joachim Rohde, Rediscovering The Teaching Of The Evangelists (Philadelphia: Westminster Press, 1968), p. 145.

¹⁴Sherman E. Johnson, The Gospel According To St. Mark (New York: Harper & Brothers, 1960), p. 115.

¹⁵Bauman, op. cit., p. 129; Bornkamm, op. cit., pp. 69, 71, 74; Colwell, op. cit., p. 27; Dodd op. cit., p. 40; Goguel, op. cit., pp. 290, 292; Alfred Klausner, Jesus Of Nazareth (New York: Macmillan, 1929), p. 235; T. W. Manson, The Teaching Of Jesus (Cambridge: Cambridge University Press, 1948), p. 18; Norman Perrin, Rediscovering The Teaching Of Jesus (New York: Harper & Row, 1967), pp. 21-2.

techniques that have been noted are allegory,¹⁶ answer to questions,¹⁷ conversation,¹⁸ debate,¹⁹ dialogue,²⁰ the asking of the disturbing question,²¹ epigrams,²² the use of material objects,²³ paradoxes,²⁴ poems,²⁵ repetition,²⁶ sermon,²⁷ short sayings,²⁸ simile,²⁹ the telling of stories,³⁰ and word pictures.³¹

Mark's Jesus is portrayed as a teacher who teaches in parables. He discusses important issues and engages people in conversation. He asks rhetorical questions and uses the counter-question. He makes use of material or visual objects as aids in his teaching.

¹⁶Bauman, op. cit., p. 131; Klausner, op. cit., p. 265.

¹⁷Colwell, op. cit., pp. 23-4.

¹⁸Bauman, op. cit., p. 92; Manson, op. cit., p. 18.

¹⁹John Wick Bowman, Jesus' Teaching In Its Environment (Richmond: John Knox Press, 1963), p. 67.

²⁰Dodd, op. cit., p. 48; Johnson, op. cit., p. 173.

²¹Bornkamm, op. cit., p. 70.

²²Colwell, op. cit., p. 23.

²³Bauman, op. cit., p. 132.

²⁴Ibid. pp. 131-2; Colwell, op. cit., p. 23.

²⁵Bowman, op. cit., p. 70.

²⁶Bauman, op. cit., p. 132.

²⁷Bowman, op. cit., p. 70.

²⁸Bauman, op. cit., p. 131.

²⁹Perrin, op. cit., pp. 80-1.

³⁰Colwell, op. cit., p. 23.

³¹Bauman, op. cit., p. 63.

J. W. Bowman points out that Jesus varied his methods according to his audience.³² Bowman identifies three audiences: "his enemies, the crowds that thronged him, and his intimate disciples."³³ While Goguel indicates that it is necessary to bear in mind those to whom Jesus spoke, he cautions against going too far in defining a form of teaching which Jesus employed in general and a form "which was reserved solely for an inner circle of intimates."³⁴ On the other hand, T. W. Manson states, "Jesus has one way of dealing with the Scribes and Pharisees, another for the multitudes and yet another for his intimate disciples."³⁵ Manson finds "three strains of teaching" and "three manners of address or teaching methods, determined by the personal relation between the teacher and the audience."³⁶ Johnson sees Jesus as suiting his teaching to the capabilities of his hearers.³⁷

Mark is not as concerned about Jesus' opponents as are Matthew and John. Mark's portrait, however, does point to at least one instance when Jesus employs two distinct methods--one for the crowd and one for the disciples. In Mark 4:33,34 the text states that Jesus speaks to the crowd in parables and then privately gives an explanation to his disciples. It should be noted that the disciples also heard the parables.

His Teaching

The teaching of Jesus of Nazareth is described as having

³² Bowman, op. cit., p. 65.

³³ Ibid.

³⁴ Goguel, op. cit., p. 307.

³⁵ Manson, op. cit., p. 17.

³⁶ Ibid. pp. 17,19.

³⁷ Johnson, op. cit., p. 96.

been clear, compelling, concrete, and creative.

Clear. Bauman--in his chapter on the character of Jesus' teaching--describes Jesus' teaching as clear.³⁸ Goguel compares Jesus' teaching with the instruction of the rabbis and refers to "the simplicity of the teaching of Jesus."³⁹

To describe Jesus' teaching as clear--in the terms of Mark's portrayal--remains an open question. Mark does not provide the information necessary for making a valid judgment as to whether Mark portrays Jesus as a teacher who is clear in his teaching. Moreover, this factor is complicated by the element of mystery introduced by Mark--the so-called Messianic secret and the mysterious parables.

Compelling. Bauman writes,

His teaching was compelling. . . . His teaching brought men face to face with the vital issues of life, revealed God's truth, and then compelled them to decide for it or against it, once and for all.

Mark appears supremely interested in having his readers make a decision for or against Jesus, the Son of God and suffering servant. This, in the long run, is a call to discipleship and therefore Christian teaching about this important matter.

Concrete. While commenting on Jesus' use of the parable Bauman states, "The parables were so effective because they were concrete and easy to remember."⁴¹ He thinks of Jesus as a teacher who taught in "unforgettable word pictures."⁴² Bornkamm, in

³⁸Bauman, op. cit., p. 127.

³⁹Goguel, op. cit., p. 283.

⁴⁰Bauman, op. cit., p. 128.

⁴¹Ibid., p. 129.

⁴²Ibid., p. 63.

referring to the parables, says, "Yet they always remain within the realm of what every man understands, what is a daily or at least a possible experience. It is just the way that things happen!"⁴³ Colwell describes the teaching of Jesus as "concrete," "solid," "full of images that are drawn from daily life."⁴⁴ Perrin sees Jesus directing his teaching "to specific circumstances, to a concrete situation, to a definite person or group of people."⁴⁵

Mark's Jesus as teacher appears to draw upon images from daily life. He directs his teaching to specific circumstances, situations, and people. Jesus' use of the parable in Mark's Gospel appears to be set in the framework of the Messianic secret.

Creative. Bauman regards Jesus as a teacher who was everywhere "the artist with words, manifesting his creative originality."⁴⁶ Goguel finds originality in the form of Jesus' teaching.⁴⁷ William Neil thinks that the teaching of Jesus "bears every mark of being the words of a single creative mind."⁴⁸

Acts And Actions

Those scholars who have defined the historical Jesus portray Jesus as having taught by acts and actions in two different senses. He is understood as having taught by "parabolic actions"⁴⁹ and also by his example.

⁴³Bornkamm, op. cit., p. 70.

⁴⁴Colwell, op. cit., pp. 24-5. (Cf. also pages 31-2; Dodd, op. cit., p. 39 (bis); Goguel, op. cit., pp. 285-6.)

⁴⁵Perrin, op. cit., p. 52.

⁴⁶Bauman, op. cit., p. 127.

⁴⁷Goguel, op. cit., pp. 280, 282.

⁴⁸Neil, op. cit., p. 19.

⁴⁹Joachim Jeremias, The Parables Of Jesus (New York:

Parabolic action. Bauman describes Jesus as a teacher who "acted out prophetic passages."⁵⁰ Goguel considers some of Jesus' gestures as "acted parables."⁵¹ Perrin regards Jesus' table-fellowship with tax collectors and sinners as "an acted parable."⁵²

This insight may be helpful in expanding the understanding of Mark's portrait of Jesus as teacher. We see Jesus teaching by his actions as well as by his words and by what he does and by what he is.⁵³

Example. Bauman regards the life of Jesus as "a perfect embodiment of his own teaching about the nature of God and his reign."⁵⁴ He says of Jesus as teacher, "More than any teacher in history, he demonstrated through his life the meaning of his teaching."⁵⁵ Bauman explicitly states, ". . . his life itself became the outstanding example of his teaching."⁵⁶

It is quite appropriate to understand Mark's Jesus--as the Son of God and the suffering servant--to be teaching by example. One would expect his life to embody his teachings.

Designations

Jesus of Nazareth is understood to have been a teacher

Charles Scribner's Sons, 1955), p. 158.

⁵⁰Bauman, op. cit., p. 132.

⁵¹Goguel, op. cit., pp. 285, 295. (Cf. also. Dodd, op. cit., pp. 71, 133.

⁵²Perrin, op. cit., p. 102.

⁵³Cf. Jeremias, op. cit.

⁵⁴Bauman, op. cit., p. 219. (Cf. also p. 220.)

⁵⁵Ibid., p. 126.

⁵⁶Ibid., p. 63.

with authority. He is portrayed as a teacher who enjoyed a measure of success and who was unique.

Authority. Much of the discussion of Jesus and his authority as a teacher centers around Mark 1:22, ". . . for he taught them as one who had authority, and not as the scribes." Manson sees this verse as a reference to the manner in which Jesus spoke.⁵⁷ C. J. Cadoux understands Mark 1:22 as pointing to the "contrast which his tone and method presented to the scribal custom."⁵⁸ Alfred Klausner sees in this verse a contrast between the scribes, who based their teachings on Scripture, and Jesus who "uttered just what arose out of his own heart without constant reference to the Scriptures."⁵⁹ Barnabas Lindars states that the effect which Jesus had on his hearers was due to Jesus' preference "to teach in terms of real-life situations without appealing to the written word."⁶⁰

Bowman believes that the common people were astonished at his teaching because Jesus had nothing to do with the legalistic method and the teaching of the scribes or rabbis.⁶¹ Neil comments that Jesus' teaching astonished his hearers because it was "no dry-as-dust exposition of the Law, with annotations by learned rabbis, but the direct word of God."⁶² Ezra P. Gould refers to

⁵⁷ Manson, op. cit., p. 106.

⁵⁸ Cecil John Cadoux, The Historic Mission Of Jesus (New York: Harper & Brothers, n.d.), p. 72.

⁵⁹ Klausner, op. cit., p. 264.

⁶⁰ Barnabas Lindars, New Testament Apologetic (Philadelphia: Westminster Press, 1961), p. 30.

⁶¹ Bowman, op. cit., p. 65.

⁶² Neil, op. cit., p. 103.

Jesus' authority as something "internal, proceeding from vision."⁶³ Bornkamm defines Jesus' authority as "the patent immediacy of Jesus' sovereign power."⁶⁴ He also refers to Jesus' "perception and penetrating insight."⁶⁵ Philip Carrington sees Jesus' authority as more than a confident or commanding manner. He sees it as "the power from heaven in which he spoke and acted."⁶⁶

Allan Menzies points out that Jesus' hearers compared him with their ordinary teachers. He writes,

Jesus followed a different plan. He had a message of his own, of which he was quite sure, and which he delivered with enthusiasm. . . . we must suppose that he spoke with great energy and appeared as one inspired.⁶⁷

Goguel considers that Jesus' authority flowed from his sense of prophetic vocation and that Jesus spoke directly in the name of God.⁶⁸

As was indicated in the previous chapter, the question of the authority of Mark's Jesus must be approached from the perspective of Mark's Christology. Mark understands that the one who is teaching is the Son of God. Jesus' teaching would of necessity be "with authority." His teaching would be superior to that of the scribes.

Teacher with a measure of success. In commenting on the

⁶³ Ezra P. Gould, The Gospel According To St. Mark (New York: Charles Scribner's Sons, 1907, p. 22.

⁶⁴ Bornkamm, op. cit., p. 59.

⁶⁵ Ibid.

⁶⁶ Philip Carrington, According To Mark (Cambridge: Cambridge University Press, 1960), pp. 49-50.

⁶⁷ Allan Menzies, The Earliest Gospel (New York: Macmillan, 1901), pp. 66-7.

⁶⁸ Goguel, op. cit., p. 280.

success of Jesus of Nazareth Dodd writes,

At any rate it is clear that his mission won a substantial measure of success, so far as success can be gauged by vast audiences, wide notoriety, and an excited following.⁶⁹

Rohde includes a quotation from E. Schweizer in which he refers to the success of the teaching of Jesus,

The success of this teaching is often shown by the nouns qualified by $\pi\acute{\alpha}\varsigma$ or $\delta\lambda\omicron\varsigma$ (1:28,39; 4:1; 6:33, 55; 9:15; 11:18). The universal effect of Jesus' message, especially of his healing and teaching, is therefore particularly important to Mark.⁷⁰

Perrin introduces a note of caution when he writes,

At this juncture we should note the point made recently by N. A. Dahl, namely, that any historical understanding of the ministry and message of Jesus must make sense of the fact that that ministry ended on the cross.⁷¹

Mark does present Jesus as a teacher who had universal appeal. For Mark, Jesus' success came as the result of Jesus fulfilling his role as the suffering servant. Jesus was successful in that he died on the cross. Mark wants to introduce this Jesus to his readers. Mark desires that his readers follow Jesus and learn from this Jesus.

Unique. In reference to the uniqueness of the life and teaching of Jesus, Bauman comments, "The total impression left by the life of Jesus is that of its unique value in revealing the nature of God."⁷² Bauman also states,

⁶⁹Dodd, op. cit., p. 129.

⁷⁰Rohde, op. cit., p. 144.

⁷¹Perrin, op. cit., p. 102.

⁷²Bauman, op. cit., p. 219.

Jesus took ideas that had been glimpsed by those who preceded him and wove them into a unity or whole that is unique in the history of human thought.⁷³

Cadoux sees Jesus' uniqueness as a teacher in "the ultimately-unanalysable quality of his personal life."⁷⁴

From Mark's perspective, Jesus is unique because he is the Son of God, who is the suffering servant. Mark portrays Jesus as a consistent teacher. He presents Jesus as the divine or the ideal teacher. Schweizer finds "the uniqueness of Jesus' way" as the reason why the Church has not regarded "the way of Jesus as the example, in a kind of timelessness, allowing imitation by all generations at all times."⁷⁵ Schweizer understands that the Church regarded Jesus' words--to follow him--as living words that make an active appeal to those who hear them.⁷⁶

II. SUMMARY AND CONCLUSIONS

The composite portrait of Jesus of Nazareth as teacher portrays Jesus as a teacher who displayed concern for people. He attempted to meet the needs of his hearers. He was observant; he knew the nature of man, the world of nature and the Old Testament. He was open; that is, he granted people freedom to decide for themselves. He went to where the people were. The historical Jesus as teacher employed a variety of methods and techniques. His teaching is described as clear, compelling, concrete, and creative. Jesus of Nazareth as teacher is portrayed as teaching by his acts and actions. He is designated as a teacher with authority, a teacher who enjoyed a measure of success, and a

⁷³Ibid., p. 220.

⁷⁴Cadoux, op. cit., p. 117.

⁷⁵Eduard Schweizer, Lordship And Discipleship (Naperville: Allenson, 1960), p. 77.

⁷⁶Ibid.

teacher who was unique.

A comparison of Mark's portrait of Jesus as teacher with the portrait of Jesus of Nazareth as teacher is helpful in expanding the understanding of Mark's portrait and in highlighting various aspects of Mark's portrayal. The most helpful categories are "observant," "open," "parabolic action," "example," and "authority." The categories where there seems to be the most divergence are "clear," "compelling," "creative" and items within the category of "Methods and Techniques." The composite portrait of Jesus of Nazareth which has been derived from the sources considered omits such considerations as "persistence," "perseverance," and "resourceful."

CHAPTER IV

PORTRAITS COMPARED (II)

Very few works in the area of Christian education deal in their entirety with the subject of Jesus as teacher. The two major works that were located in connection with this study are Jesus The Master Teacher by Herman Harrell Horne¹ and Jesus The Divine Teacher by William H. Russell.² A composite portrait of Jesus as teacher, as extracted from the available sources, will be set down. Mark's portrait of Jesus as teacher will be compared to the portrait of Jesus which has been created.

I. A PORTRAIT OF JESUS AS TEACHER

Concern For People

Christian educators see Jesus as a teacher who was concerned about his hearers. They regard Jesus as a teacher who related to his hearers. They consider Jesus to have been a compassionate and sympathetic teacher who went to where his hearers were. They portray him as an observant and open teacher.

Dale Griffin sees Jesus as a teacher who was concerned about the problems and needs of his hearers.³ He finds in Jesus

¹Herman Harrell Horne, Jesus The Master Teacher (New York: Association Press, 1920; Grand Rapids: Kregel, 1968). Horne was an educator on the faculty of New York University.

²William H. Russell, Jesus The Divine Teacher (New York: Kenedy, 1944). Russell was an educator on the staff of the Catholic University of America.

³Dale E. Griffin (ed.) Well, What Is Teaching? (Saint Louis: Concordia, 1970), p. 65

a teacher who "answered the questions which people were actually asking."⁴

This appears to be a valuable insight that can be related to Mark's portrait of Jesus. Griffin, however, predicates his comments on the understanding that Jesus as teacher dealt largely with individuals.⁵ H. H. Horne uses one of the chapters in his book to make the same point.⁶ This cannot be substantiated from Mark. On the contrary, Mark's Jesus is generally portrayed as addressing himself to crowds and to groups of people.

Compassionate and sympathetic. William H. Russell regards compassion as one of Jesus' aims as teacher. He quotes Mark 6:34, "'He had compassion on them, because they were sheep without a shepherd'", as the Biblical source of his understanding.⁷ Horne refers to "sympathy" as a characteristic of Jesus.⁸

On the basis of Mark 6:34 it is quite proper to refer to Mark's Jesus as a teacher who is compassionate and sympathetic.

Peripatetic. While Goguel refers to the historic Jesus as an "itinerating" teacher⁹ and Rohde speaks of Jesus as an "itinerant" teacher,¹⁰ Horne describes Jesus as a "peripatetic" teacher.¹¹ He comments that while other peripatetic teachers such as Protagoras and Aristotle walked with their pupils within

⁴Ibid., p. 66.

⁵Ibid., p. 65.

⁶Horne, op. cit., pp. 136ff.

⁷Russell, op. cit., p. 112. Cf. also p. 114.

⁸Horne, op. cit., p. 198.

⁹Maurice Goguel, The Life Of Jesus (London: Allen & Unwin, 1958), pp. 285, 329.

¹⁰Joachim Rohde, Rediscovering The Teaching Of The Evangelists (Philadelphia: Westminster Press, 1968), p. 145

¹¹Horne, op. cit., p. 13.

enclosures Jesus went out into the open with his disciples and carried the good news to all.¹²

The same comments apply here as were made in the section under the portrait of Jesus of Nazareth as teacher. Mark's portrait of Jesus as teacher does convey the understanding that the teacher and his teaching are for everyone.

Observant. Russell refers to Jesus as a "keen Observer of life" and "an accurate observer of life."¹³ Russell reminds his readers that the aim of Jesus was not to be known as an accurate observer of life but rather to teach people that "spiritually minded man is the truly practical man."¹⁴

Horne comments that Jesus knew and studied Scripture, nature, and man.¹⁵ He finds evidence in the Gospels that Jesus knew and studied the Old Testament.¹⁶ Horne, however, does not cite specific examples from the Gospel of Mark.

While Mark in his portrait of Jesus as teacher does have Jesus make use of the Old Testament directly and indirectly, there is not enough evidence in Mark's Gospel to make a valid judgment regarding this point. The general impression is that Mark understands Jesus as a teacher who is familiar with the Old Testament.

The comments of Russell and Horne are helpful in highlighting aspects of Mark's portrait of Jesus. Mark portrays Jesus as a teacher who knew both his audience and his subject matter. Mark's Jesus is acquainted with man, nature, and Scripture. But one must not stop there. All of the observations of Jesus as teacher must be considered in the light of Mark's Christology and his

¹² Ibid.

¹³ Russell, op. cit. pp. 337, 362.

¹⁴ Ibid., p. 362.

¹⁵ Horne, op. cit. pp. 91, 134.

¹⁶ Ibid.

understanding of the mission of the Church.

Open. Horne understands that Jesus was a teacher who expected only a gradual development in his pupils and who was realistic about the capabilities of his hearers.¹⁷ Russell sees Jesus as a teacher who gave his hearers an opportunity to ponder carefully before they made a commitment.¹⁸ He regards Jesus as a wise teacher who did not impose himself on his hearers or merely pour out information.¹⁹ According to Russell, Jesus desired to lead his hearers to an inner conviction and was interested in their development from within.²⁰

In Mark's portrayal of Jesus as teacher one of the best illustrations of Jesus' openness is his conversation with the rich man (Mark 10:17ff.). After their conversation Jesus does not impose himself on the man but he permits him to make his own decision. Also, when Mark uses ἤρξατο διδάσκειν the impression is sometimes given that only a beginning is made of the instruction and that more is to follow. This is particularly noticeable in the Son of Man passages.

Methods

Audience. Horne sees Jesus as a teacher who adapted his teaching methods "to the capacity of the hearers."²¹ Russell makes a broad statement in which he says that Jesus "always kept

¹⁷Ibid., p. 198.

¹⁸Russell, op. cit., p. 444.

¹⁹Ibid., p. 443.

²⁰Ibid.

²¹Horne, op. cit., p. 198. Cf. also p. 199.

in mind the views, the prejudices, the background of His listeners."²² Lewis J. Sherrill distinguishes three types of audiences: "the Scribes and Pharisees," "the multitudes," and "the disciples."²³ He understands that Jesus' teaching was "polemical" with the Scribes and Pharisees, that Jesus taught the multitudes by means of parables, and that he taught his disciples as rapidly as there was "any hope of their comprehending."²⁴

Mark's portrait of Jesus as teacher does indicate that Jesus varies his teaching method according to his audience. However, it is not evident from Mark's portrait that Jesus is always "polemical" in his teaching of the Scribes and Pharisees. In fact, one Scribe (Mark 12:28-34) gets very gentle treatment from Jesus. Also, this writer believes that a misunderstanding of Mark 4:33,34 could lead to the generalization that Mark's Jesus uses only the parabolic method when he teaches the crowd. In Mark 8:34 Mark has Jesus speak to both the multitude and his disciples about the necessity of taking up one's cross and following him.

Methods. The list of methods employed by Jesus as compiled from sources in the area of Christian education is not as large as that derived from writers who describe the historical Jesus. The difference may be due solely to the number of works that have been used in this study.

According to Horne, the principal methods which Jesus

²² Russell, op. cit., p. 444.

²³ Lewis J. Sherrill, The Rise Of Christian Education (New York: Macmillan, 1954), pp. 90-2.

²⁴ Ibid.

employed as teacher were conversation,²⁵ discourse,²⁶ parable,²⁷ and question.²⁸ The consensus of the writers is that Jesus' use of the parable is a characteristic teaching method.²⁹ This is identical to the observation made in the preceding chapter. Griffin and Horne point to Jesus' use of questions as one of his chief teaching methods.³⁰ Horne mentions that the four Gospels record over one hundred different questions that Jesus asked. In his listing of examples he includes only three direct references to questions in Mark's Gospel.³¹ Further, while Horne includes an extensive discussion of Jesus' use of discourse as a teaching method, he cites only two specific references to Mark's Gospel.³² Sherrill sees Jesus as teaching his disciples through what may be called "on the job training."³³

Mark's portrait of Jesus as teacher does not include the extended discourses of Matthew and Luke. A number of passages in which Mark portrays Jesus as teaching do not specify Jesus' teaching method. Mark's Jesus does make use of the parable and

²⁵Horne, op. cit., pp. 40ff.

²⁶Ibid., pp. 63ff. (Horne asks the question, "Did Jesus ever make use of the lecture method?" He, however, does not give his own answer to the question.)

²⁷Ibid., pp. 76ff.

²⁸Ibid., pp. 45ff.

²⁹J. Donald Butler, Religious Education (New York: Harper & Row, 1962), p. 258; Griffin, op. cit., pp. 67-8; Horne, op. cit., pp. 76ff; Russell, op. cit., pp. 332-2; Sherrill, op. cit., p. 92.

³⁰Griffin, op. cit., pp. 68 ff.; Horne, op. cit., pp. 45ff.

³¹Horne, op. cit., pp. 45 ff.

³²Ibid., pp. 63ff.

³³Sherrill, op. cit., p. 92.

the question as teaching methods. The parable and the use of the question are the characteristic teaching methods of Jesus in Mark's Gospel. Mark 6:30 points to Jesus' disciples as learning by doing.

Russell refers to the miracles as one of Jesus' teaching methods.³⁴ As was noted in the second chapter, Jesus--as the Son of God--is teaching also through the miracles.

Both Horne and Russell use the term "method" in a wider sense than is usually implied by the term. Horne and Russell come close to regarding everything Jesus did as some form of "method." Horne speaks of "sympathy" as one of Jesus' "methods."³⁵ Russell uses such words as "exemplification,"³⁶ "affirmation,"³⁷ "actualization,"³⁸ and "spiritualization"³⁹ in setting forth what he considers Jesus' methods. Russell and Horne also use the term "method" when referring to specific ways in which Jesus taught.

Concrete. Griffin sees Jesus starting "with the known before moving on to the unknown."⁴⁰ Horne describes Jesus as a teacher who made use of "the concrete in teaching the abstract."⁴¹ That Horne thinks this aspect of Jesus as teacher is important is indicated by the fact that he devotes an entire chapter to the subject.⁴² It should be noted that in the examples which Horne

³⁴Russell, op. cit., p. 346.

³⁵Horne, op. cit., p. 198.

³⁶Russell, op. cit., p. 260.

³⁷Ibid., p. 308.

³⁸Ibid., p. 327.

³⁹Ibid., p. 358.

⁴⁰Griffin, op. cit., p. 67.

⁴¹Horne, op. cit., p. 123.

⁴²Ibid., pp. 120ff.

lists in his chapter "His Use Of The Concrete" few are found in Mark's Gospel. Horne and Russell both regard Jesus as a teacher who used concrete and pictorial language.⁴³ Russell understands that Jesus used the parable "to facilitate the grasp of a divine truth."⁴⁴

Acts And Actions

Russell sees Jesus as a teacher who taught by his words and by his acts and actions. He considers Jesus to be "the embodiment of what He taught."⁴⁵ And again, "He taught by being the type of man God would have us be."⁴⁶ It is apparent to Russell that Jesus "taught by action as well as by words."⁴⁷ He comments that Jesus "lived truth before He taught it."⁴⁸

As in the comparison with the portrait of Jesus of Nazareth as teacher, it may be granted that Mark's Jesus teaches by his actions as well as by his words. It is in keeping with Mark's understanding that Jesus, Son of God and suffering servant, teaches by example.

Symbolic Acts. Horne lists six symbols, or symbolic acts, that Jesus used. Among these he lists "the little child in the midst."⁴⁹ Of Jesus' use of such symbols Horne states, "Notice

⁴³Horne, op. cit., p. 12; Russell, op. cit., p. 329.

⁴⁴Russell, op. cit., p. 334.

⁴⁵Ibid., p. 260.

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸Ibid., p. 445.

⁴⁹Horne, op. cit., p. 128.

that the remarkable thing about the symbols used by Jesus is that they are acts."⁵⁰

Consistent. One of the recurring themes of Russell's book is that Jesus was a consistent teacher. He states, "No man was ever so definite and consistent in pursuing the task which He set for Himself."⁵¹ Russell finds Jesus' methods always consistent with his aim.⁵² He attributes to Jesus the understanding that true consistency between what is taught and how one conducts himself is the best approach to human hearts.⁵³

This insight may be very helpful when applied to Mark's portrait of Jesus. It appears to be the most significant contribution to our understanding of Mark's Jesus as teacher that can be gleaned from the works of writers in the area of Christian education. This understanding of consistency will be helpful in the utilization of Mark's portrait of Jesus as a model for Christian teachers.

Designations

Writers in the area of Christian education indicate their responses to Jesus as teacher by the ways in which they describe him. Jesus is regarded as a teacher with authority. He is designated as divine, ideal, and the master teacher. He is referred to as a unique teacher.

⁵⁰

Ibid., p. 129.

⁵¹ Russell, op. cit., pp. 113-4.

⁵² Ibid., p. 445.

⁵³ Ibid., p. 269. Cf. also p. 260.

Authority. Russell sees Jesus as a teacher who "was a shock and a scandal" to the world in which he lived.⁵⁴ Russell describes Jesus as a teacher who "quoted no teacher trained in Jerusalem . . . recognized legitimate authority . . . could quote from the Scriptures more effectively than any expert in the schools."⁵⁵ He recognizes Jesus as a teacher "having authority."⁵⁶ Russell understands that Jesus could teach with authority because for him Jesus is the Divine Teacher. Russell views Jesus as "Son of God" and "Son of Man" as the Nicene Creed does.⁵⁷

Mark's Jesus as teacher draws his authority from the outpouring of the Holy Spirit at the time of his baptism by John (Mark 1:11). According to Mark's portrayal, Jesus--the Son of God--has divine authority and this fact is evident in his teaching.

Divine. Russell's favorite designation for Jesus as teacher is "Divine Teacher." This name first appears in the title of his book Jesus The Divine Teacher. "The Divine Teacher" is for Russell "the Nazarene,"⁵⁸ who "from the moment of His conception as Man . . . was always conscious that He is the Son of God and eternal,"⁵⁹ and who as "the Son of God in human flesh is incapable of moral defect."⁶⁰ Russell implicitly states that for him Jesus is God.⁶¹ In his statement "The Divine Teacher knew

⁵⁴Ibid., p. 311

⁵⁵Ibid.

⁵⁶Ibid.

⁵⁷Ibid., pp. 263, 327, 352.

⁵⁸Ibid., p. 260 and p. 445.

⁵⁹Ibid., p. 262.

⁶⁰Ibid., p. 263.

⁶¹Ibid., p. 327.

that down through the centuries the crucifix would act as the greatest means of visual education ever presented to man" he attributes to Jesus, the Divine Teacher, the divine quality of omniscience.⁶² Russell sees Jesus as the Divine Teacher who has made people conscious of "realities which great universities fail to teach."⁶³

While Russell's views may be regarded as non-critical, they indicate his response as conditioned by his background and training. His views may be treated as historical data, that is, as indications of a given viewpoint at a given time and place. They point to the gap that has existed between Biblical studies and Christian education. Nelson speaks to this in his comment,

. . . when the scholars were searching for the historical Jesus in order to identify his message, educators were constructing programs for the church based on their image of Jesus as teacher. It was assumed that by observing Jesus as he taught we would have a model for our teachers and the substance of what we should teach. During the era when the scholars were separating the kerugma from the didache, educators gave more attention to Jesus⁶⁴ as the one taught and worshiped by the early Church; . . .

A remark of Slusser also seems pertinent. He states,

The discipline of Christian education has traditionally concerned itself with teaching and learning, but has not conceived its task in any significant sense to include the sharing of the endeavors of the systematic and exegetical scholars.⁶⁵

As has been pointed out before, Mark perceives Jesus as the Son of God, who was anointed with the Holy Spirit at the time of his baptism by John. Mark presents Jesus as the Son of God

⁶²Ibid., p. 352.

⁶³Ibid., p. 357.

⁶⁴C. Ellis Nelson, "Introduction" in Ian A. Muirhead, Education In The New Testament (New York: Association Press, 1965), p. 9.

⁶⁵Gerald H. Slusser, The Local Church In Transition (Philadelphia: Westminster Press, 1964), p. 184.

and suffering servant who teaches. While Russell sees Jesus' sonship as eternal, some would argue that in Mark Jesus' sonship began at his baptism. As we are viewing Mark's portrait of Jesus as teacher we would have to say that--in terms of Mark's Gospel--Jesus' sonship begins at the time of his baptism. Mark does not trace Jesus' sonship back to the birth as Luke does, nor to pre-existence as John does.

Ideal. Russell⁶⁶ views Jesus as a teacher whose "first method was to be the ideal Man, to be the embodiment of what He taught."⁶⁷ Russell defines "ideal Man" as "the type of man God would have us be."⁶⁸ He further states, "No definition of goodness is complete unless modeled on Him."⁶⁹

The study of Mark's portrait of Jesus as teacher in the second chapter of this study indicates that the cumulative effect of viewing Mark's portrait in its various aspects is the realization and understanding that Mark has portrayed Jesus as the ideal teacher. Ideal would be understood in the sense of model. Mark's Jesus as teacher would be the model teacher.

Master teacher. Horne has devoted his entire book to presenting "Jesus The Master Teacher." He employs the inductive method to "make the reader a sharer in the process of discovering the methods of Jesus as a teacher."⁷⁰ His twofold aim is "to see how Jesus taught, or is presented to us as having taught" and "to influence our own methods of teaching morals and religion."⁷¹

⁶⁶Cf. comments on Russell's view under the category of "Divine."

⁶⁷Russell, op. cit., p. 260.

⁶⁸Ibid.

⁶⁹Ibid.

⁷⁰Horne, op. cit., p. x.

⁷¹Ibid.

Horne's use of the inductive method makes it difficult for the reader to determine Horne's own point of view. The reader is not able to decide whether Horne is presenting Jesus as a teacher who is to be regarded as an example to follow, or whether Horne is presenting Jesus as the Teacher to follow. The last paragraph of his book seems to point Horne's readers in the direction of understanding Jesus as the Teacher to follow.⁷²

In his Gospel, Mark presents Jesus primarily as the teacher to follow. Mark invites his readers to become Jesus' disciples. He challenges the reader to take up his cross and to follow Jesus. Mark and Horne both introduce "faith questions."

Unique. For Horne the sum of Jesus' qualities as teacher made him unique.⁷³ Russell finds Jesus' uniqueness in that "He is God."⁷⁴ He also states,

Never before nor since has a human nature been hypostatically joined to a divine Person. Hence, we cannot catalogue Jesus. He cannot be classified with ⁷⁵this or that founder of a religion, or with any reformer.

Mark's portrait presents Jesus as a unique teacher. This is because he is the Son of God; the suffering servant. Therefore he is the teacher of his disciples, that is to say of his Church.

II. SUMMARY AND CONCLUSIONS

The composite portrait of Jesus as teacher that has been derived from available sources in the area of Christian education presents Jesus as a teacher who displayed compassion for people; he related to his hearers. He is described as compassionate,

⁷²Ibid., p. 206.

⁷³Ibid., p. 13.

⁷⁴Russell, op. cit., p. 327.

⁷⁵Ibid., p. 262.

sympathetic, observant, and open. He went to where his hearers were. Jesus is portrayed as a teacher who used a variety of methods and was concrete in his teaching. He is presented as a consistent teacher who taught by his acts and actions as well as by his words. He is regarded as a teacher who taught with authority. Jesus is designated as divine, ideal, the master teacher, and unique.

A comparison of Mark's portrait of Jesus as teacher with the composite portrait developed from the writings of Christian educators serves to illuminate and to reinforce the understanding derived from a study of Mark's Jesus as teacher. The most helpful insight is the observation that Jesus is presented as a consistent teacher. He teaches by his words and by his acts and actions. The descriptions of Jesus as a teacher who is concerned about people, observant, open, and who teaches in concrete language expand the understanding of Mark's Jesus as teacher. Individual authors in the area of Christian education reveal their personal responses to Jesus as teacher by designating him as divine, ideal, and the master teacher. Along with their counterparts in the area of the historical Jesus they see Jesus as a unique teacher.

CHAPTER V

THE CONTEMPORARY TEACHER

In this chapter, Mark's portrait of Jesus will be related to points of view expressed by Norman Perrin, Willi Marxsen, Günther Bornkamm, Joachim Jeremias, and Eduard Schweizer. The views of these writers may aid the Christian teacher in his understanding and application of Mark's portrait. It is the view of this writer that the perspective of Jesus as the suffering servant provides a basis for using Mark's Jesus as a model for the Christian teacher.

I. HISTORIC KNOWLEDGE

Perrin distinguishes between historical knowledge, historic knowledge, and faith-knowledge.¹ He traces the distinction back to Martin Kähler who

distinguished between the historical Jesus, the Jesus known as the result of historical research, and the historic Christ, the Christ of the gospels in his significance for the faith of later generations.²

Perrin regards "historical knowledge" as the "essentially descriptive historical knowledge."³ For Perrin "historic knowledge" is that knowledge "which, like aspects of historical knowledge of any figure from the past, can become significant to us in our present in various ways."⁴ "Faith-knowledge" is knowledge, particularly in relationship to Jesus, "which is significant only in the

¹Norman Perrin, Rediscovering The Teaching Of Jesus (New York: Harper & Row, 1967), pp. 247, 234-6.

²Ibid., p. 217.

³Ibid., pp. 234-5.

⁴Ibid., pp. 234-5, 247.

context of specifically Christian faith."⁵ Perrin further states, historical knowledge from the past becomes directly significant, i. e. it becomes historic knowledge, to us in our present in so far as it "speaks to our condition", "has a direct point of contact with us", or the like.⁶

Mark's portrait of Jesus as teacher is historical knowledge. Mark has furnished us with a portrait of the kind of teacher he considered Jesus to be. This historical knowledge becomes historic knowledge when the reader permits Mark's portrait of Jesus as teacher to speak to him. In the light of Perrin's definition of "historic" Mark's portrait of Jesus would not be the portrait of the ideal teacher but rather the portrait of an ideal teacher. Jesus would be regarded as one ideal teacher among many.

Mark's portrayal of Jesus as teacher becomes historic knowledge for the teacher in so far as it speaks to the teacher's condition and has a direct point of contact.⁷ Mark's portrait has a direct point of contact with the Christian teacher in that it furnishes him with a standard of comparison. The Christian teacher is invited to ask: Am I such a teacher? What can I learn from Jesus as teacher? When viewed in this manner Mark's portrait of Jesus as teacher becomes one portrait among many. Jesus as a teacher becomes a model the same as any other influential personality in history. Jesus would, on the one hand, be regarded as a model for all teachers--Christian and non-Christian alike. On the other hand, other figures from the past--Socrates, Plato, Cicero, Luther--would then be regarded as being equally viable models for Christian teachers. From the viewpoint of "historic knowledge" Mark's portrait of Jesus as teacher would not provide a distinctively Christian model.

⁵Ibid., pp. 234-6.

⁶Ibid., p. 235.

⁷Ibid., p. 235.

II. JESUS OF NAZARETH AND THE RISEN LORD

Perrin goes to great lengths to emphasize that in the eyes of the early Church there was an "absolute identification of the earthly Jesus of Nazareth with the risen Lord of Christian experience."⁸ This resulted, according to Perrin, in the Church creating

for her purposes, which she conceived to be his, the literary form of the gospel, in which words and deeds ascribed in her consciousness to both the earthly Jesus and the risen Lord were set down in terms of the former.⁹

A similar view is expressed by Marxsen who refers to Mark as having united isolated pieces of the tradition "into a proclamation", "into one sermon."¹⁰ Marxsen further states,

In this way he achieves identification of the earthly Jesus with the Exalted Lord. The material deals with the earthly Jesus. But as proclamation it¹¹ represents the Exalted Lord whose Parousia is at the door.

Bornkamm comments,

To the original Christian tradition, Jesus is not in the first instance a figure of the past, but rather the risen Lord, present with his will, his power, his word.¹²

If the assumption is granted that there was an absolute identification of the earthly Jesus with the risen and exalted Lord it would be necessary to conclude that Mark's portrait of Jesus as teacher is a portrait of the risen Lord of Christian experience. This would account for the impression that Mark has portrayed Jesus as the ideal teacher. From this perspective

⁸ Ibid., pp. 15, 26, 27, 245.

⁹ Ibid., p. 15.

¹⁰ Willi Marxsen, Mark The Evangelist (Nashville: Abingdon Press, 1961), p. 94.

¹¹ Ibid.

¹² Günther Bornkamm, Jesus Of Nazareth (New York: Harper & Brothers, 1960), p. 16.

"ideal" would be equated with "perfect" and "divine." Schweizer comments that the Church's consciousness of the uniqueness of "Jesus' way" has made the Church cautious in advancing "Jesus' way" as "the example, in a kind of timelessness, allowing of imitation by all generations at all times."¹³ In this instance, to attempt to use Mark's portrait of Jesus as teacher as a teaching model would be a violation of Mark's understanding of Jesus. It would also apparently be contrary to the understanding of the early Church.

III. JESUS CHRIST AS PAST, PRESENT, AND FUTURE

Perrin contends that

there is every indication that the centre of gravity for primitive Christianity was not a transmitted body of words and works but Jesus Christ, past, present, and to come.¹⁴

He maintains that the early Church taught that the evangelists were instructed by "the voice of the risen Lord" and the evangelists in turn instructed the Church.¹⁵ He considers it a basic Christian conviction

that the Jesus who spoke is the Jesus who speaks, i. e. because of the absolute identification of earthly Jesus of Nazareth and risen Lord of the evangelist's or editor's Christian experience.¹⁶

Marxsen sees the Risen Lord as speaking through the evangelist.¹⁷

Marxsen's statement could account for the times that Mark uses the phrase "he began to teach." The significance would be that--according to Mark's understanding--Jesus as teacher began

¹³Eduard Schweizer, Lordship And Discipleship (Naperville: Allenson, 1960), p. 77.

¹⁴Perrin, op. cit., p. 31.

¹⁵Ibid., pp. 21-2.

¹⁶Ibid., p. 31.

¹⁷Marxsen, op. cit., p. 170.

to teach in the past, his teaching ministry continued to Mark's time, and his teaching ministry was regarded as continuing into the future. This teaching ministry was understood as the task of the Church. Another of Marxsen's statements is pertinent to our discussion:

If we interpret the Gospel's origin consistently from Mark's own time, we can say that the Risen Lord is also the author of the gospel which has him for its content. Through the event of the proclamation the Risen Lord actualizes himself.¹⁸

In addition Marxsen comments,

In and by his gospel, the Risen Lord re-presents his life on this earth. And the goal is that he himself¹⁹ become contemporaneous with his hearers in the proclamation.

When Mark's portrait of Jesus as teacher is viewed in the light of the considerations presented by Perrin and Marxsen, Mark's Jesus becomes the present teacher of those who read Mark's Gospel. Jesus re-presents himself. He comes to instruct. He does this as the risen and exalted Lord.

A Christian teacher who understands that Jesus--the risen and exalted Lord--is speaking to him and teaching him through the evangelist will be hesitant about using Jesus purely as a teaching model. On the other hand, to understand Jesus as a contemporary teacher who is teaching through the gospel provides the Christian teacher with a perspective for his own life. Jesus--who re-presents himself--invites him to remain his disciple. Jesus invites him to follow him and to be like him. Such an approach is consistent with the evangelist's intent and the understanding of the early Church.

IV. THE SUFFERING SERVANT

Mark 1:11 and Mark 10:45 are indicative of Mark's perspec-

¹⁸Ibid., p. 131. Cf. also p. 96.

¹⁹Ibid., p. 131. Cf. also p. 148.

tive in viewing Jesus as teacher. Mark 1:11 indicates that Jesus was anointed with the Holy Spirit to be God's Son. Mark 10:45 points to Jesus as the suffering servant. Jeremias thinks that Jesus unveiled to his disciples the mystery that "he viewed the fulfilment of Isa. 53 as his God-appointed task."²⁰ Jeremias points to Mark 10:45 and its parallel passages as the basis for his understanding that Jesus--the suffering servant--was set forth as "the pattern of service."²¹ Schweizer understands that Mark 10:35-45 makes it clear that Jesus' disciples "must share in their master's way."²² Schweizer understands Jesus' invitation to follow him as "an active appeal" addressed to those who heard it.²³

The understanding that Mark portrays Jesus as the Son of God who, as the suffering servant, is also the teacher of his Church seems to be the best frame of reference in which Christian teachers may use Mark's Jesus as a model for their lives as teachers. This is particularly true when Christian teachers are mindful that God has called them to be his sons and that they have been called to be like their master (Matthew 10:24,25; Luke 6:40).

V. MARK'S PORTRAIT OF JESUS AS TEACHER

AS A MODEL FOR CHRISTIAN TEACHERS

In the sections that follow, Mark's portrait of Jesus as teacher--as expanded and highlighted by the comparisons to the two portraits developed in chapters three and four--will be used as the basis for presenting a model for Christian teachers. Jesus

²⁰W. Zimmerli and J. Jeremias, The Servant Of God (Naperville: Allenson, 1957), p. 104.

²¹Ibid., p. 98.

²²Schweizer, op. cit., p. 16.

²³Ibid., p. 77.

is understood as being the Son of God, the suffering servant, and the ideal teacher. Jesus as teacher is understood to be teaching through Mark's Gospel and to be teaching through his Church today.

Jesus is a teacher who has a concern for people

The Christian teacher is challenged to be like his master in his concern for people. The Christian teacher will be sensitive to the needs of his pupils. Inventories and other instruments and devices are available to help the teacher become more aware of the interests, concerns, attitude, and needs of his pupils. The Christian teacher will be compassionate and sympathetic. This calls him to be an observer of man and of nature. This summons him to be a student of God's world and word. He will use his eyes to see, his ears to hear, his heart to feel, and his brain to think. The Christian teacher will be open, that is, he will prize his pupils' right to question, to ponder, to disagree, and even to reject. He will attempt to understand his students and their situation in life. But while being open and understanding he will continue to be persistent and persevering in his task of helping his pupils become and remain sons of God, disciples of Jesus, and servants of their fellow men.

Jesus employs a variety of methods and techniques

The Christian teacher will make an attempt to become familiar with all the teaching methods and techniques that are being suggested by educators today. Frederick Nohl writes,

Every teacher has a method of teaching. A good teacher, in fact, is ready and able to use a variety of methods suggested by the lesson content or the needs of a class.²⁴

²⁴Frederick Nohl, "The Lesson That's Not In The Book," in Dale E. Griffin (ed.) Well, What Is Teaching? (Saint Louis: Concordia, 1970), p. 20.

Jesus as teacher is portrayed in Mark's Gospel as favoring the parable and the question. So each Christian teacher is encouraged to adopt, adapt, and perfect²⁵ the methods and techniques that are best suited to his own personality and position as a teacher.

The Christian teacher will attempt to be concrete in his use of words and in all phases of his teaching. This opens up the whole field of multi-media as tools and helps. Slides, filmstrips, films--16mm and Super 8, record players, tape recorders, cassettes, overhead projectors, pictures, newspapers, magazines may help the teacher be concrete. The teacher may also need to invest in a good dictionary and word thesaurus to help him in his use of words. Often teaching is vicarious when it could be more direct. What better way to teach pupils about God's creation than to teach the lesson in a conducive setting--in the mountains, by the ocean or a stream, in a garden, on the desert! A unit on the Christian's social concern would be more effectively taught by having the pupils experience--in a controlled way--something of what it means to be poor, alone, aged, institutionalized, the object of prejudice and hate.

The Christian teacher is challenged to be innovative, creative, and resourceful in his teaching. To help his pupils "see" the Christian teacher could send them out with inexpensive cameras--and even with Super 8 movie cameras--with specific instructions as to what they are to look for and to record on film. To help his pupils "hear" the teacher could send them out with tape recorders or cassette recorders. Also, a skillful selection and use of films and recorded materials could sensitize teacher and pupils.

²⁵ Herman Harrell Horne, The Master Teacher (Grand Rapids: Kregel, 1968), p. 91. (Horne used the words "adopted, adapted, and perfected" in describing Jesus' use of the parable.)

Jesus is a consistent teacher who teaches by his words and by his acts and actions

Christian teachers need the reminder that they are teaching all the time by what they say and how they say it, by how they act and react, and by what they are. Nohl points out that teachers also teach by the way that they teach.²⁶ Christian teachers will strive for consistency between their words and actions. He states,

Accompanying our attitudes and methods is the example of our behavior. What we do always speaks so much more loudly than what we say. The action picture the child sees of us²⁷ is worth far more than the thousand words he hears from us.

Jesus is the ideal teacher

The Christian teacher has been called to be God's son. The Christian teacher has been invited to be Jesus' disciple. The Christian teacher--as a disciple--is invited to be like his teacher. The Christian teacher is in the process of becoming. Jesus is the ideal teacher, the model teacher. He is the best example and the finest model a Christian teacher could follow in his own role as disciple and teacher. The Christian teacher is invited to take up his cross and to follow Jesus.²⁸ This is Jesus' own invitation to him!

VI. UTILIZATION OF THIS STUDY

The author of this study anticipates that this study will be made available to individuals and groups within his denomina-

²⁶ Nohl, op. cit., p. 21.

²⁷ Ibid., p. 23. Cf. also Horne, op. cit., p. 143.

²⁸ Schweizer, op. cit., pp. 17-8.

tion--the Lutheran Church-Missouri Synod. The findings reported may be of value in several directions. The possibilities for utilization of this study will be explored under the headings of Conferences, Part-Time Agencies, and Lay Education.

Conferences. The denomination to which this writer belongs encourages its professional workers to meet on a regular basis. The pastors of the denomination have opportunities to attend conferences²⁹ several times each year. The parochial school teachers have area meetings at least once a year. In the Southern California District of the Lutheran Church-Missouri Synod the pastors and teachers also meet jointly once a year.

Slusser levels sharp criticism against Christian education when he says,

The discipline of Christian education has traditionally concerned itself with teaching and learning, but has not conceived its task in any significant sense to include the sharing of the endeavors of the systematic and exegetical scholars.³⁰

Most of the parochial school teachers in the Lutheran Church-Missouri Synod are limited theologically by their training and professional interests. A consideration of this study at a teachers' conference would point to the need for renewed interest in a Biblical and theological framework for Christian education. Each teacher would be invited to determine for himself whether the study of Mark's portrait of Jesus as teacher has value and

²⁹ The word "conferences" is used in the Lutheran Church-Missouri Synod in the sense of formal gatherings for the purpose of instruction, information, and inspiration. It is not used in the ecclesiastical sense as understood by the Methodist Church.

³⁰ Gerald H. Slusser, The Local Church In Transition (Philadelphia: Westminster Press, 1964), p. 184.

validity for him as a model. Jerome S. Bruner³¹ and Slusser³² encourage educators to develop models. Bruner sees the teacher himself as a model.³³

A presentation and discussion of this study at a pastors' conference would provide pastors with a demonstration of how contemporary Biblical studies could assist them in their own theological development and understanding. The study would also demonstrate how Biblical studies could be used in the area of Christian education. Many pastors of the denomination are still working with a composite approach to the Gospels, i. e. they view the Gospels as a unity and have not learned to look for the distinctive message and emphasis of each writer of the Gospels. This study points to redaction criticism as a significant trend in Biblical studies.

Slusser speaks of the need for a ministry that is "self-consciously a theological-educational ministry."³⁴ He indicates that

such a new kind of ministry must be adequately prepared to be a teaching ministry. This preparation first of all means adequate competence in the basic tradition of the church: the Bible, church history, historical and contemporary theology.³⁵

This study is an attempt at going in the direction that Slusser indicates and is intended to be a small contribution in demonstrating the theological-educational relationship that may be desired. Also, since the pastor would be functioning as a teacher,

³¹Jerome S. Bruner, The Process Of Education (New York: Vintage Books, 1960); Jerome S. Bruner, Toward A Theory Of Instruction (Cambridge: Harvard University Press, 1966).

³²Gerald H. Slusser, A Dynamic Approach To Church Education (Philadelphia: Geneva Press, 1968).

³³Bruner, The Process of Education, pp. 90-1.

³⁴Slusser, The Local Church In Transition, p. 178.

³⁵Ibid., p. 191.

this study would be addressed to him. Pastors, too, need the reminder that they teach by what they are as well as by what they say. They need to be challenged to strive for a consistency between what they say and what they do.

Part-time agencies. The Lutheran Church-Missouri Synod encourages its congregations to provide Christian education for children, youth, and adults through such agencies as the Sunday school, Bible class, weekday school of religion, and vacation Bible school. The teachers in these agencies are "the principal agents of instruction."³⁶ This study could be used in staff training sessions. A study of Mark's portrait of Jesus as teacher would introduce the teacher to some of the trends in contemporary Biblical and theological thought, would demonstrate the relationship between theology and Christian education, would invite the teacher to look to how he is teaching, and would challenge him to develop a teaching model.

Lay education. Slusser regards it as the task of the professional ministry "to be of assistance to the laity in its task of ministry"³⁷ and "to alleviate the theological and Biblical ignorance of the average layman."³⁸ A discussion of this study at a lay school of theology or at a week end retreat could be a beginning at providing lay members with the kind of theological-educational background they need. The study would inform the participants regarding some areas of contemporary Biblical and theological thought, would point to the necessary fusion of theology and education, would serve as an introduction to some trends in Christian education, and would invite them to become actively

³⁶ Bruner, The Process Of Education, p. 15.

³⁷ Ibid., p. 178.

³⁸ Ibid., p. 184.

involved in theological and educational dialogue with the professionals in the church.

VII. SUMMARY AND CONCLUSIONS

The understanding that Mark's portrait of Jesus is "historic knowledge" precludes deriving a distinctively Christian model for the Christian teacher. From this perspective Jesus could become a model for Christian and non-Christian teachers. Other historical personalities could become models for the Christian teacher.

The identification of Jesus of Nazareth and the risen Lord implies that Jesus is Lord and is to be regarded as the subject and object of faith and not merely a teaching model.

To view Jesus Christ as past, present, and future makes Jesus a contemporary teacher in terms of Mark's portrait of Jesus as teacher. From this viewpoint Jesus is teaching through Mark's Gospel and is inviting Christian teachers to follow him as the teacher who is the suffering servant and the Son of God.

The understanding that Jesus, the Son of God and suffering servant, calls people to discipleship and to be like him seems to provide the best frame of reference in which to develop and apply Mark's portrait of Jesus as teacher as a model for Christian teachers.

Mark's portrait of Jesus as teacher provides the following model for Christian teachers: Jesus is a teacher who has a concern for people; Jesus employs a variety of methods and techniques; Jesus is a consistent teacher who teaches by his words and by his acts and actions; Jesus is the ideal teacher.

In terms of the writer's own denomination this study may be utilized most effectively by serving as the basis for study and discussion at pastors' and teachers' conferences, at the staff meetings of a congregation's part-time agencies, at lay schools of theology, and at week end retreats.

CHAPTER VI

CONCLUSION

A study of Mark's Gospel has attempted to recover Mark's portrait of Jesus as teacher. This portrait of Jesus as teacher is an integral part of the considerations that Jesus was anointed to be the Son of God and is presented by Mark as the suffering servant. Mark's Jesus as teacher displays a concern for people. The distinctive qualities of Jesus as teacher in Mark are perseverance, persistence, and resourcefulness. Mark's Jesus employs a variety of methods and techniques in his teaching. He teaches by his acts and actions. As the Son of God he teaches with authority. Mark portrays him as the ideal teacher. The measure of his success is tempered by his journey to the cross.

A comparison of Mark's portrait of Jesus as teacher with a portrait of Jesus of Nazareth as teacher is helpful in illuminating and expanding aspects of Mark's portrait. The categories where most help is given are "Acts And Actions," "Audience," "Authority," "Observant," and "Open." Differences are most evident in the category "Methods And Techniques." Jesus' use of the parable and the question receives emphasis in the portrait of Jesus of Nazareth as teacher.

A comparison of Mark's portrait of Jesus as teacher with a portrait of Jesus as teacher as developed from sources in the area of Christian education shows that the latter points up the idea of consistency between actions and words. The descriptions of Jesus as a teacher who was observant, open, and who taught in concrete language expand the understanding of Mark's Jesus as teacher. Individual writers in the area of Christian education reveal their personal responses to Jesus as teacher by referring to him as divine, ideal, and the master teacher. Together with their counterparts in the area of the historical Jesus they see Jesus as a unique teacher.

The understanding that Mark's portrait of Jesus is historic knowledge precludes a distinctively Christian approach. The identification of Jesus of Nazareth with the risen Lord directs the reader to Jesus as the subject and object of faith rather than as a teaching model. To understand Jesus Christ as past, present, and future makes Jesus a contemporary teacher who is inviting people to follow him.

The recognition that Jesus, Son of God and suffering servant, calls people to discipleship and to be like him provides the best frame of reference in which to commend Mark's portrait of Jesus as teacher as a model for Christian teachers.

Mark's portrait of Jesus as teacher provides the following model for Christian teachers: Jesus is a teacher who has a concern for people; he employs a variety of methods and techniques; he is a consistent teacher who teaches by his words and by his acts and actions; Jesus is the ideal teacher.

This study suggests a number of projects for future consideration and expansion. The part that miracles--particularly the healing accounts--play in Jesus' role as teacher in Mark's Gospel should be explored. More attention should be given to Mark's Jesus as teacher in his use of the parable. Comparisons should be made between Mark's portrait of Jesus as teacher and the portraits of Jesus as teacher that may be recovered in each of the other Gospels.

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